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JAEGER, KARL. *Das Bauernhaus in Palaestina*. Göttingen: Vandenhoeck und Ruprecht, 1912. 62 pages and 8 plates. M. 2.40.

Travelers in Palestine will appreciate the little work prepared by Dr. Jaeger on the peasant house of modern Palestine. The author traveled through all parts of the land and gathered his data at first hand. That fact gives value to his descriptions and conclusions. The peasant's house is the house of the villages outside of the larger cities. It is a simple, primitive, gray-colored, usually mud or brick, though sometimes stone structure, with thick walls, dirt floor, a door, possibly a window, and a flat clay roof, supported by poles. It is occupied by the family, by the cow and donkey, chickens or other domestic animals, and has under the same roof a storeroom for grain and other eatables. The work is illustrated by seven half-tones of modern buildings in Palestine. Only a brief word is said about the dwellings of ancient Palestine, illustrated by one view of the uncovered ruins of dwellings of ancient Jericho.

BALLA, EMIL. *Das Ich der Psalmen*. [Forschungen zur Religion und Literatur des Alten und Neuen Testaments. 16. Heft.] Göttingen: Vandenhoeck und Ruprecht, 1912. 155 pages. M. 4.80.

The problem of the individual or national interpretation of the personal pronoun of the first person in the Psalter has been discussed anew in Balla's *Das Ich der Psalmen*. De Wette, Olshausen, Reuss, and Cheyne interpreted the "I" of many of the psalms as meaning either pious Israel as over against the godless element of the chosen people, or Israel as over against the heathen peoples. Balla lays down the thesis that the "I" psalms in the Psalter and in the remaining books of the Old Testament are to be understood wholly as individual, except in those cases where specific statement in the text would require another interpretation of the "I." To prove his thesis the author adduces two main lines of argument: (1) the proof furnished by the more natural and simple kinds of psalms, including in addition to the Old Testament, a comparison of the individual religious songs of Babylonian-Assyrian literature; (2) the proofs discovered in the complex species such as, liturgies, prophetic lyrics, and public songs in which an "I" occurs; and alphabetical psalms. A third part of the book is a refutation, formal and convincing, of the collective personification theory of the "I" psalms. This is a commendable task, well carried out, in which the author has very nearly struck the golden mean between the extremes of earlier authors.

MÖLLER, WILHELM. *Wider den Bann der Quellenscheidung*. Gütersloh: Bertelsmann, 1912. 229 pages. M. 3.

The author of the *Historisch-kritische Bedenken gegen die Graf-Wellhausensche Hypothese* now puts out another work, *Wider den Bann der Quellenscheidung*, in which he makes further attacks on the critical analysis that is now so prevalent among Old Testament scholars. He adopts the sources, unless in his detailed discussion he distinctly disavows them, used in Kautzsch's translations, first edition. But he also hails with delight the appearance in German of Orr's *Problem of the Old Testament*, as an epoch-making work on Pentateuchal criticism. Möller, though a follower in his earlier studies of Wellhausen, became convinced, not through dogmatic, but through historical, investigations, that Wellhausen's hypotheses cannot stand the test. This book is a detailed study, mainly of twenty-five chapters of Genesis, to break